



Religious Moderation Based on Kalwedo Culture at SMA Negeri 13 Maluku Barat Daya, Maluku Province, Indonesia

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Abstract. Communities in Southwest Maluku regard Kalwedo as a symbol of social cohesion that possesses the power to unite the diversity held by each member of society. Kalwedo serves as a foundation for embracing, gathering, uniting, and synergizing people across different customary arrangements to mutually respect and accept one another. The Kalwedo culture that thrives among the people of Southwest Maluku aligns with the concept of religious moderation promoted by the Ministry of Religious Affairs of the Republic of Indonesia. Religious moderation aims to cultivate Indonesians who are moderate toward the diversity inherent in each individual. This study was conducted at SMA Negeri 13 Southwest Maluku with the objective of examining the understanding and practice of religious moderation based on Kalwedo culture. Using a qualitative method, the findings reveal that students at SMA Negeri 13 Southwest Maluku are unfamiliar with the concept of religious moderation. The concepts they do understand are tolerance, diversity, and, notably, Kalwedo culture. The practice of religious moderation through Kalwedo values has been carried out in various forms of activities, both those with religious nuances and those of a social and cultural nature, within the school environment and the broader community.

Keywords: Culture; Kalwedo; Moderation; Religion; School

1. Introduction

Indonesia is one of the unique countries in comparison with other countries in the world. The uniqueness of Indonesia lies in its archipelago, with its natural and cultural richness that coexist with its people. This cultural richness constitutes an identity that must be continuously preserved to ensure its sustainability and continued existence from one generation to another. Every form of cultural richness serves to provide meaning to the continuity of life of its owners (Fauzia et al., 2026). The existing cultural heritage is born from the work, feelings, and creativity of society in the form of objects and norms that are necessary to fulfill human needs, but also function as *rules* governing all aspects of the lives of local communities (Maulidin et al., 2025).

Culture, as a product of human creativity, is an effort to bring human beings closer to their conditions and existence. Such cultural constructions are subsequently known as local wisdom, which becomes the identity of a particular community (Achmad, 2022). Local wisdom is not merely an identity, but also contains values and meanings that function as a foundation for every individual who embraces and practices it. The ethical and moral values contained within local wisdom are inherited from generation to generation (Hasanah et al.,

2025). The transmission of local wisdom values takes place both orally and through various forms of practice. One of these concerns the values of living together that bind every member of the community and continue to be practiced in building harmony among one another (Armedi et al., 2025)

Kalwedo is one form of cultural heritage passed down by ancestors and continues to live among the people of Maluku Barat Daya. *Kalwedo* demonstrates that cultural constructions from the past continue to exist within modern society, which is confronted with advances in technology and knowledge while simultaneously facing various challenges associated with modernization (Wessy, 2021). The *Kalwedo* culture that lives alongside the people of Maluku Barat Daya has become internalized in all aspects of the lives of communities spread across the islands. *Kalwedo* is not only understood and interpreted by adults, but also by people of Maluku Barat Daya of different ages, professions, and social statuses. Watloly *et al.* (2012), in their research, demonstrated that *Kalwedo*, as a philosophy of life and local wisdom, contains moral meanings and motivations, as well as knowledge, skills, attitudes, language, and practices of communities living across various islands. These values aim to build a good and secure life collectively.

The people of Maluku Barat Daya perceive *Kalwedo* as a symbol of social cohesion with the power to unite the diversity possessed by each member of the community. *Kalwedo* serves as a foundation for embracing, gathering, uniting, and creating synergy among communities within different customary systems, encouraging mutual respect and acceptance. Therefore, *Kalwedo* can be regarded as the spirit of every individual originating from Maluku Barat Daya. The everyday practices of communities scattered across various islands are also characterized by *Kalwedo* values, as *Kalwedo* has become a *common value* and *common rule* in constructing the social, cultural, and spiritual life of the community.

The *Kalwedo* culture that exists among the people of Maluku Barat Daya is consistent with the concept of religious moderation promoted by the Ministry of Religious Affairs of the Republic of Indonesia. Religious moderation aims to foster Indonesian citizens who demonstrate moderation in responding to the diversity possessed by each individual. Religious moderation emphasizes harmony among religious communities in Indonesia, so that diversity does not become a problem but rather a strength for developing the nation into a harmonious country. This can begin in schools as institutions for character development and the preparation of future generations who will contribute to national development. Therefore, students in schools need to be provided with an understanding of social and cultural values that can foster harmony within the context of diversity.

SMA Negeri 13 Maluku Barat Daya is one of the schools in Kota Tiakur with a diverse student population. The students come from different religious backgrounds, including Islam, Catholicism, and Christianity. In addition, in terms of ethnicity, there are also students from different ethnic backgrounds, such as students originating from Pulau Jawa and Sulawesi. Based on an initial interview conducted with one of the teachers, it was explained that the number of Christian students is greater than the number of Muslim and Catholic students. Likewise, the number of students from Maluku ethnicity is greater than the number of students from Javanese and Sulawesi ethnic backgrounds. This condition is interesting to investigate as an example for schools in Maluku Barat Daya, where the majority of students generally come from Christian and Maluku ethnic backgrounds, particularly in Maluku Barat Daya.

This study also has a conceptual, rather than evaluative, connection to the Sustainable Development Goals. Its focus on everyday inclusion and respect in a religiously diverse school is relevant to SDG 4 (inclusive and equitable quality education), SDG 10 (reducing inequalities), and SDG 16 (peaceful and inclusive societies and institutions; United Nations, n.d.). Because this study did not measure SDG indicators or educational outcomes, these goals are used as a framework for discussing the potential relevance of the findings, not as outcomes demonstrated by the data.

2. Methods

This study employed a qualitative research approach. From the perspective of Bogdan and Taylor (1975, in Moleong, 2002), qualitative research is a procedure that produces descriptive data, both in the form of spoken and written accounts, derived from the behavior of individuals being observed. This type of research is directed toward understanding contexts and individuals holistically rather than isolating them into separate variables. Similarly, Kirk and Miller (1986, in Moleong, 2022) define qualitative research as a tradition within the social sciences that is fundamentally concerned with observing human beings and their contexts through the language and terminology they use. Accordingly, this study adopted one of the forms of qualitative research proposed by Creswell (2012, in Sugiyono, 2013), namely phenomenology. This approach emphasizes data collection procedures through participant observation, with the aim of identifying and understanding the essential phenomena experienced by participants in their lived experiences.

3. Results and Discussion

3.1. Religious Diversity at SMA Negeri 13 Maluku Barat Daya

Diversity is an inevitable aspect that cannot be separated from the social and cultural activities existing within society. In principle, human beings cannot live independently but require interaction with others in carrying out their daily activities. This situation can occur anywhere and at any time, including in public spaces such as schools, government bureaucracies, and other social institutions. Diversity is not only related to religion but also encompasses ethnicity, race, and social groups. In this sense, diversity extends beyond religious differences and is directly intertwined with the social and cultural life of communities.

The condition of diversity at SMA Negeri 13 Maluku Barat Daya represents a distinctive characteristic not only for the people of Kota Tiakur but also for the wider community of Maluku Barat Daya. This uniqueness is rooted in the social reality of the people of Maluku Barat Daya, which has historically been highly heterogeneous in terms of religion and ethnicity. However, following its establishment as a new regency, this heterogeneity has gradually been accompanied by greater homogeneity in various aspects, including religion and ethnicity. Maluku Barat Daya, particularly Kota Tiakur, nevertheless continues to experience diversity, including within SMA Negeri 13 Maluku Barat Daya. This diversity is reflected in both religious and ethnic diversity.

In terms of religion, the student population at SMA Negeri 13 Maluku Barat Daya is predominantly Christian, comprising 617 students, consisting of 287 male students and 330 female students. There are 21 Muslim students, consisting of 8 male students and 13 female students. Meanwhile, there are 2 Catholic students. There are no students affiliated with

Hinduism, Buddhism, or Confucianism at SMA Negeri 13 Maluku Barat Daya. The distribution of students according to religious affiliation is presented in the table below.

Table 1 shows that religious diversity at SMA Negeri 13 Maluku Barat Daya consists of only two religions, namely Christianity and Islam, with Christian students constituting the majority, followed by Muslim students. Nevertheless, this religious diversity provides an indication that SMA Negeri 13 Maluku Barat Daya is open to accepting students from different religious backgrounds. In another respect, this religious diversity also illustrates that the community in Tiakur City has become increasingly open to accepting differences as a reality of social and religious life that cannot be separated from community life. Religious diversity is not only found among students but also among school employees. Christianity is the predominant religion, while Islam is represented by only one educational staff member. There are no employees or students belonging to other religions, such as Catholicism, Hinduism, Buddhism, or Confucianism. The data are presented in the following table.

Table 1. Number of students by religion.

No	Religion	Male (L)	Female (P)	Total
1	Protestant	285	330	617
2	Islam	8	13	21
3	Catholic	2	0	2
4	Hindu	0	0	0
5	Buddhist	0	0	0
6	Confucian	0	0	0
	Total	295	343	638

Table 1 presents the student counts by reported religious affiliation and sex. Recalculated from the category cells in the source table, the counts are 295 male students and 343 female students, for a subtotal of 638: 615 Protestant, 21 Muslim, and 2 Catholic students. The source manuscript separately states an overall enrolment of 664 and gives a Protestant total of 617; those figures do not reconcile with the sex-by-religion cells. The figures shown here are therefore arithmetic corrections to the listed category cells, not independent verification against the school register. No students were listed in the source table under Hinduism, Buddhism, or Confucianism.

The category counts in Table 1 indicate that the listed student population includes Protestant, Muslim, and Catholic students, with Protestant students forming the majority. This description is limited to the counts reported in the source table and should not be taken as evidence of broader changes in community openness. The authors should ensure that the narrative is updated after the enrolment figures have been checked against the official register.

Table 2. Number of staff by religion.

No.	Religion	Teachers	Staff	Total
1	Protestant	40	1	41
2	Islam	0	1	1
3	Catholic	0	0	0
4	Hindu	0	0	0
5	Buddhist	0	0	0

6	Confucian	0	0	0
	Total	40	2	42

Table 2 shows that religious diversity among employees at SMA Negeri 13 Maluku Barat Daya is predominantly represented by Christian teaching staff, while only one educational staff member is Muslim. No employees belong to other religious groups. Nevertheless, the school leadership has made various efforts to provide optimal services to Muslim students, particularly by ensuring the availability of an Islamic Religious Education teacher to teach Islamic Religious Education.

In addition to religious diversity at SMA Negeri 13 Maluku Barat Daya, ethnic diversity is also evident among both students and employees. In terms of the student population, the students do not originate solely from Maluku Barat Daya but also come from other regencies and cities within Maluku Province as well as from outside Maluku. The ethnic groups represented include Buton, Bugis, Makassar, East Nusa Tenggara, Kendari, Seram, and others. This condition illustrates that SMA Negeri 13 Maluku Barat Daya is open to embracing diversity as a blessing and as a gift from God that cannot be avoided in social life.

This diversity also influences the social relationships among students, teachers, and other school employees at SMA Negeri 13 Maluku Barat Daya. The social relationships established among members of the school community are generally harmonious and characterized by mutual respect. Although conflicts or problems may occasionally arise, they can be addressed and resolved appropriately by teachers and students. In fostering harmonious social relationships, students and teachers frequently participate in activities that demonstrate mutual appreciation and respect. These activities include communal iftar gatherings, respecting one another during religious worship and OSIS activities involving Christian students, and sharing expressions of care and solidarity with Muslim students. In principle, school activities consistently involve Muslim students alongside students from other religious backgrounds. Such practices reflect the application of religious moderation within the school environment.

3.2. Religious Moderation from the Perspectives of Students and Teachers

The concept of religious moderation is a relatively recent term, and therefore it cannot be denied that many people are still unfamiliar with the terminology. In this regard, it is important to examine the extent to which students and teachers understand the concept of religious moderation. This is intended to establish a foundation for understanding the knowledge, comprehension, and perspectives of members of SMA Negeri 13 Maluku Barat Daya regarding religious moderation.

The perspectives of members of the school community, particularly teachers, regarding religious moderation vary considerably. Informant YW stated, "Religious moderation is an effort to moderate religious adherents so that, in understanding and practicing their religious teachings, they do not become involved in actions that harm followers of other religions." (Interview with informant YW on August 12, 2024, at 10:00 WIT)

Another perspective was expressed by informant MS, who stated: "Religious moderation is a way of viewing, attitude, and practice of religion adopted by the majority of the population in a particular area."

These two perspectives directly indicate that teachers at SMA Negeri 13 Maluku Barat Daya have a good understanding of the concept of religious moderation. This is consistent

with the “spirit of religious moderation,” which emphasizes the importance of a moderate attitude among every religious adherent in carrying out social and religious activities within society. Akhmadi (2019) also explains that the term *moderate* emphasizes a person's position when making decisions in situations involving problems or conflicting perspectives, whereby an individual is expected to occupy a middle position.

This perspective is consistent with the meaning of religious moderation expressed by informant NM, who stated: “Religious moderation is an attitude of not blaming followers of other religions, but rather appreciating and respecting them according to the practices taught by their respective religions.”

The perspective expressed by informant NM is also supported by informant RT, who stated: “Moderation means that we must appreciate and respect fellow followers of other religions. For example, when we are worshipping, we must respect others and must not engage in activities that could cause division.”

Based on the perspectives expressed by these informants, it can be stated that teachers at SMA Negeri 13 Maluku Barat Daya have a good understanding of religious moderation and have implemented it in their activities at school. This differs from the students, many of whom had never heard of or were unfamiliar with the term religious moderation. Interviews with 12 informants revealed that the students had never previously heard the term *religious moderation*. For example, informant HAS stated: “I only heard the term religious moderation today. However, the words tolerance, mutual appreciation, and mutual respect are familiar to me and have even been taught in school.”

A similar view was expressed by informants TD, F, and RYK, who also stated that they had only recently heard the term religious moderation. Although they use social media, they had never encountered content specifically related to religious moderation. The terms they commonly hear are tolerance, mutual respect among religious communities, and mutual appreciation, as stated by informant TD: “I have never heard the term moderation, but tolerance, mutual appreciation, and mutual respect among religious communities are things we often hear about and are taught by our parents and teachers at school.”

The perspectives of these students illustrate that the concept of interreligious relations is already understood; however, the specific concept of religious moderation remains unfamiliar and poorly understood. Therefore, it is important to disseminate and introduce the concept of religious moderation to students at SMA Negeri 13 Maluku Barat Daya. This is important as part of an effort to cultivate moderate attitudes among students from an early stage, so that they are less susceptible to attitudes or actions that could disrupt relations among religious communities. Although students at this school already understand the concepts of tolerance, mutual appreciation, and mutual respect among religious communities, this knowledge and understanding need to be continuously enriched with new concepts, including religious moderation.

A study entitled *Development of Religious Moderation in Religious Educational Institutions* was conducted by the Research and Development and Training Agency of the Ministry of Religious Affairs in 2019 in 16 religious educational institutions. Harahap et al. (2021) demonstrated that the concept of religious moderation was not yet particularly familiar to students. In fact, the concept can be found within the substance of the teachings of all religions, although it is expressed through diverse forms and terminology based on the language of the respective religions or through terms that are more familiar within society, such as tolerance,

non-violence, and others. These terms are embedded in society and are practiced with the aim of establishing harmonious social relations among individuals.

Social relations among religious communities in public spaces, such as schools, aim to establish and create a harmonious and peaceful environment in order to achieve shared goals while respecting the beliefs, values, and practices of each religious adherent. Furthermore, harmonious social relations facilitate the synchronization of reciprocal relationships among individuals (Lubis, 2005). At this level, religious moderation plays an important role in being understood and practiced by every individual across different social contexts and circumstances. Religious moderation seeks to foster a harmonious and peaceful life without prejudice and conflict within society. Therefore, the function of moderation is to regulate, maintain, preserve, strengthen, and develop social bonds among people within diverse communities, thereby creating a peaceful and harmonious social environment.

A proper understanding of moderate and tolerant attitudes can foster a spirit of mutual respect and appreciation among religious communities, including teachers and students in educational institutions. Therefore, strengthening religious moderation is an important indicator that should be implemented throughout Indonesian society. This is based on the fact that Indonesia is a highly pluralistic nation characterized by diverse religions, ethnic groups, languages, and cultures. In terms of religion, almost all aspects of social life in Indonesia are closely connected with religious values (Chudzaifah & Hikmah, 2022).

Religious moderation serves as a means of ensuring that, regardless of the diversity of interpretations and understandings of religion, religious practices remain within appropriate boundaries and do not develop into extremist forms of religiosity. Religious moderation is not an ideology, but rather a perspective on the process of understanding and practicing religious teachings so that their implementation remains within a moderate path. Moderation, in this context, means avoiding excessiveness or extremism. Thus, what is moderated is the manner in which religion is understood and practiced, not the religion itself (Amin, 2021).

There are two characteristics and principles underlying religious moderation. The first principle is “**justice**”, which emphasizes the need to view an issue fairly from two different perspectives. Justice means not being one-sided or biased, but rather standing for truth, acting appropriately, and avoiding arbitrary behavior (Harahap et al., 2021). The second principle is “**balance**”, which emphasizes the need to examine an issue proportionately. This means that religious texts should be understood in accordance with their context, while the context should also be understood in accordance with the relevant texts. The benchmark of religious moderation is humanity, which constitutes one of the fundamental values of religious life. Accordingly, moderation seeks to bring extreme interpretations back toward a moderate position without excluding, condemning, or declaring others to be unbelievers. Therefore, when an individual understands and invokes religious teachings in ways that demean human dignity, particularly when such practices eliminate or violate human dignity, this can be regarded as an excessive expression of religious practice.

These two values, namely “justice” and “balance,” can be more readily developed when a person possesses three principal characteristics:

1. *Wisdom*
2. *Purity*
3. *Courage*

A moderate approach to religion, which consistently seeks a middle path, is more easily achieved when an individual possesses broad and adequate religious knowledge,

enabling them to act wisely; can resist temptations, allowing them to act sincerely and without undue burden; and does not become dominated by an egoistic claim to their own interpretation of truth, thereby enabling them to acknowledge the possibility of truth in the interpretations of others and to express their own views based on knowledge and understanding.

In another formulation, there are three requirements for developing a moderate attitude toward religion:

1. Possessing broad knowledge.
2. Being able to control one's emotions so as not to exceed reasonable boundaries.
3. Exercising caution and prudence.

In simplified terms, these three requirements for religious moderation can be expressed in three words: being knowledgeable, virtuous, and prudent (Harahap et al., 2021). When a person possesses these qualities, a moderate attitude can naturally be implemented throughout their social existence, wherever and whenever they engage in social activities.

3.3. Religious Moderation Practices Based on Kalwedo Culture

The preceding section has explained the perspectives of teachers and students regarding religious moderation at SMA Negeri 13 Maluku Barat Daya. This section further discusses the practice of religious moderation based on *Kalwedo* culture as one of the forms of local wisdom found in Maluku Barat Daya Regency. Before discussing religious moderation practices based on *Kalwedo* culture, it is first necessary to explain *Kalwedo* culture as a form of local wisdom that constitutes an identity of the people of Maluku Barat Daya.

Kalwedo culture represents a form of local wisdom containing a philosophy of life that unites the various forms of diversity found in Maluku Barat Daya. *Kalwedo* brings together various elements of society dispersed throughout the different areas of the regency without disregarding other social entities that also live within the communities of Maluku Barat Daya, including the diverse population of Tiakur City and, more specifically, the community of SMA Negeri 13 Maluku Barat Daya. This local wisdom plays an important role in determining human dignity and status within the community (Geertz, 2007). Furthermore, local wisdom can be understood as being created by local actors through repetitive processes of internalization and interpretation of religious and cultural teachings, which are subsequently socialized in the form of norms and adopted as guidelines for everyday life.

The meaning attributed to *Kalwedo* culture among teachers and students at SMA Negeri 13 Maluku Barat Daya can be regarded as unique. Even students who do not originate from Maluku Barat Daya have developed their own understanding of this philosophy of communal life. Interviews with teachers and students revealed that this culture has become deeply integrated into everyday life and functions as a set of *rules* for establishing harmony amid diversity, while simultaneously shaping attitudes of mutual appreciation and respect among individuals. *Kalwedo* is not merely understood as a value; rather, it is regarded as an ancestral heritage that has long been embedded in the lives of the people and therefore deserves to be preserved and practiced by future generations.

According to informant JL: “*Kalwedo* is an ancestral heritage that has become deeply embedded among the people of Maluku Barat Daya and emphasizes the philosophy of living together as brothers and sisters. In addition, *Kalwedo* is a unifying greeting among the people of Maluku Barat Daya that continues to be practiced every day as well as in traditional rituals.”

The same view was expressed by informant LS, a Catholic from the Kei Islands, who stated: “*Kalwedo* is a symbol that unites the people of Maluku Barat Daya, and it is a heritage passed down by our ancestors that must be continued. The word *Kalwedo* is a sacred word inherited from our predecessors because it is usually used in traditional ceremonies to unite us.”

A similar opinion was expressed by informant F, a Muslim from Buton, who stated: “*Kalwedo* is a unifying greeting for the people of Maluku Barat Daya. When I say the word *Kalwedo*, I indirectly become part of the people of Maluku Barat Daya, even though I come from outside the region.”

In line with F's opinion, informant TD, a Catholic from East Nusa Tenggara, also stated: “*Kalwedo* is a culture that unites people of Maluku Barat Daya who previously did not know one another and subsequently brings them together as members of the same community. Even if someone comes from another region, once they meet people from Maluku Barat Daya, they become part of the community.”

Informant DT expressed a similar view: “*Kalwedo* has become deeply ingrained among the people of Maluku Barat Daya. Therefore, when people meet one another and exchange the *Kalwedo* greeting, it means that they are brothers and sisters.”

Based on the views expressed by the informants above, it can be concluded that *Kalwedo*, as a cultural foundation for communal life among the people of Maluku Barat Daya, has the capacity to unite various differences among communities originating from Maluku Barat Daya as well as people from other regions. This ancestral cultural heritage serves as a foundation for building social harmony among communities with diverse identities, including religious identities. Thus, people from Buton, East Nusa Tenggara, and other regions can be accepted as part of this cultural reality and become integrated into the wider Maluku Barat Daya community. At this level, *Kalwedo* functions as a collective identity for every individual who lives together with and becomes integrated into the cultural practices of the people of Maluku Barat Daya.

In addition to functioning as a means of unifying diversity, *Kalwedo* is also understood as a greeting commonly used to welcome honored guests visiting Maluku Barat Daya. The greeting is also understood as having a meaning comparable to religious greetings, such as *shalom* in Christianity and *assalamualaikum* in Islam. This was clearly expressed by informant H, a Muslim from Buton, who stated: “*Kalwedo* is a greeting that has a meaning similar to religious greetings such as *shalom* in Christianity and *assalamualaikum* in Islam.”

Furthermore, informant MG, a Muslim from Buton, stated: “*Kalwedo* is a greeting commonly used to welcome honored guests, but it also carries a meaning similar to the religious greetings used by different faith communities.”

This was further emphasized by informant RU, a Christian from Maluku Barat Daya, who stated: “*Kalwedo* is a greeting that represents identity and unity. This greeting is also similar to the words *shalom* and *assalamualaikum*, because by saying *Kalwedo*, it already represents all forms of greeting, and through this greeting, we are united with one another.”

The meanings of *Kalwedo* articulated by the informants directly affirm its existence as a source of values and *rules* governing the lives of the people of Maluku Barat Daya and others who know and recognize this cultural tradition. These meanings are ultimately implemented in everyday life, both within families and in public spaces. This is consistent with the argument presented by Watloly *et al.* (2012), who explain that the ethics of life within the Maluku Barat Daya community, as practiced through *Kalwedo* culture, have become an

important source of social capital and a fundamental value for constructing and expressing the realities of community life within its socio-cultural environment, namely the *Kalwedo* habitat.

The practice of *Kalwedo* culture in the context of developing religious moderation at SMA Negeri 13 Maluku Barat Daya provides an example of openness and acceptance toward different identities, which is important for teachers and students within the school community. Religious moderation practices based on *Kalwedo* culture are demonstrated through various socio-cultural and religious activities involving all identities within the school. These activities include:

3.3.1. Using the *Kalwedo* Greeting in School Activities

The *Kalwedo* greeting is one of the forms of greeting that is expected to be used when interacting with others within the school environment. For example, when teachers enter the classroom, students greet them using the *Kalwedo* greeting. This practice has been implemented since the establishment of the school and has become habituated within the daily activities of the SMA Negeri 13 Maluku Barat Daya community.

3.3.2. Interfaith Prayer

This activity is conducted before and after the learning process and is usually led alternately by students who are Christian, Catholic, or Muslim. Interfaith prayer is conducted on a rotating basis in several subjects taught by teachers.

3.3.3. Interfaith Student Council Worship

Interfaith worship organized by the Student Council (OSIS) is one of the school's regular programs aimed at nurturing students' spirituality and character so that they may develop into responsible and well-rounded individuals. This activity is held every Friday and is attended by Christian and Catholic students. Meanwhile, Muslim students are provided with a dedicated room for worship, and when this space is not used, they generally attend worship at the mosque.

3.3.4. Participation in Interfaith Activities

Participation in interfaith activities is generally facilitated by teachers to involve students in various activities, such as communal iftar at school and other activities outside the school environment. These include activities leading up to the anniversary of the Protestant Church in Maluku, *Bakudapa Anak dan Remaja*, and cultural festivals. Christian, Catholic, and Muslim students all participate according to their respective roles, including dancing, performing in musical dramas, and engaging in other activities.

The four practices can be connected to *Kalwedo* in distinct, evidence-based ways. First, the routine *Kalwedo* greeting, which the manuscript reports is used when teachers enter classrooms, makes a locally meaningful language of belonging part of everyday school interaction; the interpretation is supported by the described routine and participant accounts that call *Kalwedo* a unifying greeting. Second, rotating leadership of prayer before or after lessons is reported as a practice that recognizes the presence of different religious identities. Its connection to *Kalwedo* is an interpretation of inclusion and mutual regard, rather than proof that all participants share the same theology. Third, the OSIS Friday worship arrangement provides Christian and Catholic students with a collective activity while Muslim

students are described as having a dedicated space or attending a mosque. This is evidence of differentiated accommodation; it should not automatically be characterized as fully integrated interfaith worship. Fourth, participation in communal iftar, church-anniversary events, youth gatherings, and cultural festivals gives students opportunities to contribute through different roles, such as dance and musical drama. This practice most directly illustrates participation and reciprocal social involvement. Taken together, these descriptions are consistent with the manuscript's account of Kalwedo as a cultural idiom of kinship and unity, but the available excerpts do not establish the causal effect of these activities on students' attitudes.

These interpretations are based on the activities and participant accounts described in the study. Where a direct observation record or a specific participant quotation is not presented for an individual activity, the activity should be identified as reported by the manuscript rather than claimed as independently verified observation.

3.4. Limitations

This is a context-specific qualitative account from one school. The finding about unfamiliarity with the term "religious moderation" is based on interviews with 12 students and should not be generalized to the entire student population. The current manuscript also provides incomplete detail on sampling, fieldwork duration, observation procedures, and analytic steps; these must be completed from the authors' field records before publication. The demographic discrepancy in Table 1 likewise requires confirmation against the official school register.

Conclusions

The concept of religious moderation was unfamiliar to the 12 students interviewed for this study, while these participants described familiarity with tolerance, mutual appreciation, and mutual respect. This finding should not be generalized to all students at SMA Negeri 13 Maluku Barat Daya. Participants and the manuscript describe Kalwedo as an ancestral philosophy of *orang basudara* (brotherhood) that can bring people of different backgrounds into a shared social community. Four school practices the Kalwedo greeting, prayer arrangements, OSIS worship arrangements, and participation in interfaith and cultural activities provide examples of how belonging, accommodation, and participation may be expressed in school life. The study does not demonstrate that these practices cause changes in attitudes or reduce intolerance; rather, it documents context-specific meanings and practices that warrant further investigation. Conceptually, the findings are relevant to SDG 4 through inclusive school life, SDG 10 through recognition across social and religious differences, and SDG 16 through everyday practices associated with peaceful coexistence. The study did not measure progress against SDG indicators.

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Conflicts of Interest

The authors declare no conflict of interest.

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